

**108 Names of**  
**Durgā**

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ॐ Press

॥ श्रीः ॥

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# Introduction

by Pūjya Śrī Svāmī Dayānanda Sarasvatī

The difference between success and failure in any given undertaking requires not only effort, but an additional factor called daiva or Grace. Effort alone will not account for the difference between success and failure. Some call this unseen element underlying one's undertaking as 'God's Grace' or 'the Grace of the Lord.' Does this mean that the Lord ponders over who to give His Grace to? What is the basis on which He distributes His Grace? Does He give Grace to one particular person, none to another and punishment to yet a third person? This sort of thinking is completely irrational. A student once told me, 'Svāmī jī, I had a flat tire. It was cold and I pulled over, but nobody would stop to help me. Finally, after an hour, by God's Grace, somebody stopped their car and helped me.' If God's Grace gave you aid, why did He allow you to get a flat tire in first place? He then made you shiver in the cold for an hour! Where was He during this time of need? Was He angry with you for an entire hour? Nobody can answer such questions.

There is no such thing as 'God's Grace.' There is only karmaphala; the results of one's actions (karma). God/the Lord, whom we shall call Īśvara, is this law of karma, as well as everything which manifests and everything which does not manifest in accordance with this law. Every manifestation in this awareness is Īśvara.

One has a will, from which springs desires, and ambitions. This is much more than animals have. Only human beings have a will, so it is a privilege to have ambitions. It is a privilege to have desires. Yet, one will want to fulfill those desires. In order to fulfill them, one will have to use one's will to make choices between the different means available with which to attain those desires. One may either follow the path of proper and right behavior (dharma), or follow an adharmic path, abandoning ethical norms.

In the process of every achievement there are right means and wrong means with which to gain that achievement. There are means and

ends, causes and effects, actions and results. All these are given. If I follow Dharma, that is to say 'ethical norms which are commonly accepted by all of us,' I may be confident in saying that there will be no problem with the outcome of my actions. Problems arise when one rubs up against the law of Dharma. When one rubs against a tree, the tree will rub against you. One can't accuse the tree of rubbing. It is you who chose to rub, and having rubbed, found that you were rubbed in return. If you are angry and rub more forcefully, it will be you and not the tree that will end up bleeding.

Where there is Dharma one cannot but avoid karma. Essentially, the flip side of Dharma is karma. Karma does not exist independently of Dharma, and only Dharma makes karma work. There is a law of karma, which is that if you go against Dharma, you have to pay the price. Maybe because of sheer physical power, or the power of monetary wealth, you get away with something unethical. Yet, if one's actions go against the whole system of laws, those laws will shape a result that will exact a price from you for those actions. So, respect Dharma and act in such a way that you live a life of Dharma. Live a life of least resistance to the law that is Īśvara; a life of no 'rubbing.' This is not an easy thing to accomplish. Yet, it is the truth of living. One who lives in this way lives a life of Dharma.

Extracted and edited from the talk "Invoking the Grace of Īśvara" given by Pūjya Śrī Svāmī Dayānanda Sarasvatī.

## Durgā

Durgā is the Lord/Īśvarī in the form of the sacred, feminine protectress. The Lord/Īśvarī is that which is both immanent and transcendent, and may be personified by any form that embraces the highest, healthiest values and qualities (sattva). In the scope of the Vedas (the scriptural basis for all 'Hindu' wisdom), God/Īśvarī is not some entity sitting away from us in 'heaven,' judging our every action, nor is She an 'idol,' worshipped as some independent deity. She is infinite-awareness-fullness, transcending all labels, forms and functions. She is immediate - 'Now-Now' - manifest as every breath

and every heartbeat, from the Higgs Boson to super-massive black holes. As Durgā, she is that universal set of laws (Dharma) that governs how one's actions (karma) are 'processed' and, depending on what one has 'ordered', manifesting the fruits of these actions (karmaphala) to the one who has done the ordering.

Durgā is usually depicted riding a lion (simha) which is her vehicle (vāhanam). She holds numerous objects in Her 8 hands. These objects tend to be weapons like the trident, the discus, the bow and arrow, the mace and the sword. She carries other auspicious objects like the conch shell and the half-bloomed-lotus. Usually, one of Durgā's hands will be in the form of an auspicious gesture like the gesture of fearlessness. Because of Her immense power (Śakti), the male 'gods' have gifted Her their finest weapons. She is entrusted by them to protect Dharma (Vedic and universal values).

## Dharma

Dharma protects those who protect Dharma (dharmo rakṣati rakṣitaḥ). The Sanskrit word Dharma may take on many meanings depending on context. Dharma may best be understood to mean 'those actions, when followed, which will sustain ecologically and harmoniously at all levels.' To 'stand in Dharma' means to choose to act in accordance with all Vedic and Universal values\*; for example, the value of ahimsā (ahimsā paramo dharmah); the primary, exalted value being the avoidance of any form of violence (because, as Humans, we have habitual tendencies to act out violently). If one follows the value of ahimsā\*\* from moment to moment, reading the context and adjusting to it, mindfully practicing 'avoidance of violence,' one is 'standing in Dharma.' It is important for a spiritual seeker to understand that by fully embracing Dharma, one is taking on a life-long prayerful commitment or vow (vr̥tam) not only to ahimsā but to all Vedic and universal values.

\*Please refer to Pūjya Śrī Svāmī Dayānanda Sarasvatī's beautiful book 'The Value of Values.'

\*\* "I may feel like it...I need not. I do not want this said/done to me." If one is able to say this to one's self, one may avoid violence. See 'Tattvabodhaḥ.'

## Durgā's Weapons, Sacred Objects & Hand Gesture(s)

### त्रिशूल Triśūla/Trident

A gift\* from Lord Śiva, the trident represents the three-fold material qualities (guṇas); sattva-rajās-tamas. The one who wields these qualities (not as a crutch, but with complete mastery and agenda-less non-manipulation) is the Lord\*\*/Īśvarī\*\*\*. It is important to note that all of Durgā's weapons (an expression of karma) will protect those who protect Dharma. Her weapons will also chastise/punish those who go against Dharma. Durgā is absolutely impartial regarding how the fruits of one's actions are manifested. What one receives is exactly what one has ordered; the fruits of all past actions accruing to the agent. Being impartial, Durgā has no personal agenda (rāgas and dveśas) regarding this outcome. By following Dharma, and by settling all accounts with Durgā as 'the-infallible,' one may actually attain resolution regarding facts one cannot change.

\*The anecdotes and stories used to describe Durgā come primarily from sacred texts called the Purāṇas. These texts personify the Lord, and are meant to help the disciple connect on a personal level using sacred, symbolic metaphor.

\*\*While the word 'Lord' has a distinctly masculine connotation, in the context of this booklet, Lord implies 'laws'. These laws are expressed as karma and manifest from infinite-intelligent-order-being, whose nature is both immanence and transcendence. In this context, the Lord/Īśvarī manifests as Dharma.

\*\*\*The feminine Sanskrit form of the word Īśvara (Lord).

### सुदर्शन चक्र Sudarśana Cakra/Discus

A gift from Lord Viṣṇu, this weapon is known as the 'disc of auspicious vision' or 'the disc of clear vision' (as absolute-fullness), representing the one who effortlessly wields all sacred circles and sacred cycles (time and space as māyā/prakṛtiḥ). The sudarśana cakra has 108 serrations along its circumference symbolizing the discipline of japa and representing Self-integration and mastery. The disc rotates around Durgā's index finger; She being the center of all centers, yet

unconditioned by time (death). Durgā has mastery over all material (māyā), which she wields with non-attachment, zero-manipulation and agenda-less-ness.

दक्षिणावर्ति शङ्खा **Dakṣiṇāvartī Śaṅkhā/**

### **(Anti-clockwise) Left-Spiraling Conch Shell**

The anticlockwise spiral conch is the rarer of the two possible types of conch spirals; left symbolizing the feminine principle. It is a symbol of Viṣṇu. The conch, when sounded, represents the sacred sound-symbol omkāra; Durgā as the Lord/Īśvarī in the form of the four sacred Vedas. Mythology places all the wealth of Devī Lakṣmī in the dakṣiṇāvartī śaṅkhā. When sounded, the conch will root out all unseen inauspicious factors and invite in all Grace-factors (daivam), blessing those who stand in Dharma.

कौमोदकी गड **(Kaumodakī) Gaḍa/**

### **Mace (of Kaumodakī)**

The mace of Kaumodakī is another gift from Lord Viṣṇu. This weapon destroys ignorance (moha)\*; the lack of proper discrimination between what is permanent (timeless) and what is impermanent (time-bound)\*\*. In the Mahābhārata, Lord Kṛṣṇa (an avatāra of Viṣṇu) is gifted two weapons from Lord Varuṇa; the Kaumodakī gaḍa and the Sudarśana cakṛa. Durgā will punish or chastise those who go against Dharma. Durgā's punishments are 'earned' (through some form of inappropriate behavior performed by the agent in the past), and are meant to wake the individual up to their conscience; making clear the ultimate purpose of Human embodiment (that purpose being mokṣa).

\*Please refer to the ॐPress booklet 'Bhajagovindam' regarding the moha mudgharaḥ.

\*\*Durgā blesses Her devotees with 'proper' discrimination (vivekaḥ). Contextually, 'discrimination' may be seen as two-fold; one aspect as 'Dharma-adharma vivekaḥ', which is the ability to discriminate between what is correct and what is incorrect behavior (the value of values). The second aspect of discrimination, and one which

is more subtle in nature, deals with what is called 'nitya-anitya vastu vivekaḥ'; the ability to 'see' what is impermanent, time-bound and of a lower order or reality, and what is in essence, 'real.' See 'Tattvabodhaḥ.'

अर्धविकासपद्म **Ardha-Vikāsa-Padma/**

### **Half-bloomed-Lotus**

The half-bloomed-lotus represents trust in a process that is still unfolding (the implied meaning indicating the ongoing process of Self-inquiry). This particular lotus is pink, symbolizing purity (freedom from binding likes and dislikes). The Sanskrit word vikāsa, besides giving the sense of 'bloom(ing)' may also mean 'expanding' (as in expanding one's objective clarity). The lotus can never be tainted (being unalloyed and unsullied), is well established in the Earth and remains uninvolved and unaffected by any impurity.

धनुस् च बान **Dhanus ca Bāna/Bow and Arrow**

Durgā holds both the bow and arrow in one hand. They represent Her ability to sustain single-pointed, conscious, deliberate action regarding Her desired target. The skill to focus and concentrate is grounded in one's clear decision, explicit intention and the action of putting decision and intention into conscious, prayerful practice (nīścaya-saṅkalpa-abhyāsa). The Sanskrit word astra indicates a weapon that leaves the hand (arrow, etc.) while the word śastra indicates one that stays in the hand (sword, etc.). One never worships power, only the powerful (conscious-non-manipulative-being).

खड्ग **Khaḍga/Sword**

The sword represents discriminate inquiry leading to discriminative knowledge (jñānam) and will cut through ignorance (moha). Durgā is 'the-infallible', representing all Dharmic qualities in full measure. Durgā is absolute-fearless-ness, having the ability to wield māyā with zero manipulation. The 'tree of saṁsāra' is cut down by the sword of discrimination (viveka); She being uninvolved and unaffected (asaṅgaḥ) and reveling in Herself, by Herself, as quality-less-

awareness-fullness. Durgā has pin-point clarity regarding what is proper and what is improper behavior (Dharma-adharma). She also maintains clear discrimination regarding what is timeless and what is time-bound (nitya-anitya vastu vivekaḥ).

अभय हस्त (मुद्रा) **Abhaya Hasta (Mudrā)/**

### **Hand (Gesture) of Fearlessness**

One of Durgā's right hands is usually depicted in the gesture (mudrā) of fearlessness; the hand at chest level with the fingers pointing upward and the palm facing outward. By implication, one of her left hands (unseen) will be in the 'gesture of refuge' (śaraṇa hasta); the hand low near the Earth. Durgā is saying, "take refuge in my lotus feet (in the one who stands in Dharma) and I shall bless and protect you." The implied meaning of the śaraṇa hasta/abhaya hasta signifies that those who wish to gain Self-knowledge must first find trust in 'the-infallible,' relax, gain fearless-ness, grow out of habitually resolving in offence-defense posturing, and take refuge in the Lord/Īśvarī, manifest as the teacher and the teaching of Vedānta.

N.B.: For a modern approach regarding the Vedic metaphor of sacred images, one may explore Alex Grey's paintings and his 'Chapel of Sacred Mirrors.'

N.B.: The interested student may explore the Durgā Saptaśatī, which may be found in chapters 81 through 93 of the Mārkaṇḍeya Purāṇa. The Durgā Saptaśatī (also known as the Devī Māhātmyam) contains three episodes or stories in 13 chapters with a total of 700 verses. These stories extol the virtues of the Lord/Goddess in the forms of Kālī, Durgā and Sarasvatī respectively. Devī is invoked as Caṇḍī numerous times in the Durgā Saptaśatī. Caṇḍī indicates the Lord/Īśvarī in Her fiercest form. The Caṇḍī Pūjā or Caṇḍī Homa is a ritual propitiating Durgā Devī and may be practiced to help remove obstacles that may impede one's path for greater clarity regarding the nature of objective reality.

N.B.: Purā eva ṇavam; that which is ancient and yet ever-relevant is Purāṇa. There are 18 Mahā Purāṇas (Great Purāṇas) and 18 Upa Purāṇas (Minor Purāṇas).

# 108 Names of Durgā



॥ श्रीः ॥

## Invocation

Om śrī gurubhyo namaḥ hariḥ om

Om sarasvati namastubhyaṃ varade kāma rūpiṇi

vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā (1)

yā devī stūyate nityaṃ vibhudairvedapāragaiḥ

sā me vasatu jihvāgre brahmarūpā sarasvatī (2)

aiṃ hrīm Om sarasvatyai namaḥ

Om vāgarthāvivasamṣṛktau vāgartha pratipattaye

jagataḥpitarau vande pārvatī parameśvarau (3)

Om māyā kuṇḍaliṇī kriyā madhumatī kālī kalāmāliṇī

mātaṅgī vijayā jayā bhagavatī devī śivā śāmbhavī

śakti śaṅkaravallabhā trinayanā vāgvādinī bhairavī

hrīmṅkāri tripurā parā paramayī mātā kumārītyasi Om (4)

## इन्वोकेशन

ॐ श्री गुरुभ्यो नमः हरिः ॐ ॥

ॐ सरस्वति नमस्तुभ्यं वरदे काम रूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

या देवी स्तूयते नित्यं विभुदैर्वेदपारगैः ।

सा मे वसतु जिह्वाग्रे ब्रह्मरूपा सरस्वती ॥

ॐ ह्रीं ॐ सरस्वत्यै नमः ॥

ॐ वागर्थाविवसंपृक्तौ वागर्थ प्रतिपत्तये ।

जगतःपितरौ वन्दे पार्वती परमेश्वरौ ॥

ॐ माया कुण्डलिणी क्रिया मधुमती काली कलामालिणी

मातङ्गी विजया जया भगवती देवी शिवा शाम्भवी ।

शक्ति शङ्करवल्लभा त्रिनयना वाग्वादिनी भैरवी

ह्रींकारी त्रिपुरा परा परमयी माता कुमारीत्यसि ॥ ॐ

## Om Atha Durgā Sūktam

Om jātavedase sunavāma somā marāṭiyato nidahāti vedah  
sa nah parṣadati durgāṇi viśvā nāveva sindhum

duritātyagniḥ (1)

tāmagnivarnām tapasā jvalantīm vairocanīm

karmaphaleṣu juṣṭām

durgām devīgṃśaranamaham prapadye sutarasi tarase

namah (2)

agne tvaṃ pārayā navyo asmān svastibhirati durgāṇi viśvā

pūścā pṛthvīm bahulā na urvī bhavā tokāya tanayāya

śamyoh (3)

viśvāni no durgahā jātavedah sindhum nanāvā duritātiparṣi

agne atrivanmanasā grṇāno'smākam bodhyavitā tanūnām

(4)

ॐ अथ दुर्गा सूक्तम्

ॐ ॥ जातवेदसे सुनवाम सोमं मरातीयतो निदहाति वेदः ।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं

दुरिताऽत्यग्निः ॥ १ ॥

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं

कर्मफलेषु जुष्टाम् ।

दुर्गा देवीश्शरनमहं प्रपद्ये सुतरसि तरसे

नमः ॥ २ ॥

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।

पूश्च पृथ्वीं बहुला न उर्वी भवां तोकाय तनयाय

शंयोः ॥ ३ ॥

विश्वानि नो दुर्गहां जातवेदः सिन्धुं ननावा दुरिताऽतिपर्षि ।

अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥ ४ ॥

pr̥tanājitaḡsahamānamugramagnigḡ huvema  
paramātsadhasthāt

sa naḥ parṣadati durgāṇi viśvā kṣāmaddevo ati  
duritā'tyagniḥ (5)

pratnoṣi kamīḍyo adhvaṛeṣu sanācca hotā navyaśca satsi  
svām̐cagne tanuvaḡ piprayāsvāsmabhyaḡ ca  
saubhagamāyajasva (6)

gobhirjuṣṭamayujo niṣiktaḡ tavendra viṣṇoranusaḡcārema  
nākasya pr̥ṣṭham abhisam̐vasāno vaiṣṇavīm̐ loka  
imā dayantām (7)

(Om)\* kātyāyanāya vidmahe kanyakumāri dhīmahi  
tanno durgih̐ pracodayāt (8)

Om śāntiḥ śāntiḥ śāntiḥ

\*Please note that this particular Om̐ is chanted only when the Durgā Gāyatrī Mantra (stanza #8) is repeated. Nine repetitions of this mantra is considered auspicious.

पृतनाजित॑सहमानमुग्रमग्नि॑ हुवेम  
परमात्सधस्थात् ।

स नः॑ पर्षदति॑ दुर्गाणि॑ विश्वा॑ क्षामद्देवो अति॑  
दुरिता॑ऽत्यग्निः ॥ ५ ॥

प्रतोषि॑ कमीड्यो॑ अध्वरेषु॑ सनाच्च॑ होता॑ नव्यश्च॑ सत्सि ।  
स्वांचा॑ऽग्ने तनुवं॑ पिप्रयस्वास्मभ्यं॑ च  
सौभग॑मायजस्व ॥ ६ ॥

गोभिर्जुष्ट॑मयुजो॑ निषिक्तं॑ तवेन्द्र॑ विष्णोरनुसंचरेम ।  
नाक॑स्य पृष्ठम्॑ अभिसंवसानो॑ वैष्णवी॑ऽल्लोक  
इमा॑ दयन्ताम् ॥ ७ ॥

(ॐ)\* कात्यायनाय॑ विद्महे॑ कन्यकुमारि॑ धीमहि  
तन्नो॑ दुर्गिः प्रचोदयात् ॥ ८ ॥

॥ ॐ शान्तिः॑ शान्तिः॑ शान्तिः॑ ॥

Oh, Lord! We now bow our heads in reverential salutations unto all teachers and to the sacred lineage of teachers. We invoke their grace to remove our self-ignorance. Oh, Goddess Sarasvatī, our salutations to You. Oh, fulfiller of all my desires, I am to begin my sacred studies. May my pursuit of knowledge end in success. (1; pp. 1 - 2) May the self-effulgent Goddess Sarasvatī, the conduit of 'knowledge of the absolute,' the very incarnation of limitlessness (who praises those wise enough to have studied, absorbed and assimilated the four Vedas) ever reside in my heart and rest on my tongue. My prostrations to Sarasvatī Devī. (2; pp. 1 - 2) Devī Pārvatī and Lord Śiva, the infallible mother-father of this universe, timelessly inseparable like the word and its meaning. We invoke Īśvarī's grace to bless us with this vision of oneness. (3; pp. 1 - 2) She who appears but is not; She as Goddess; She who wields the power of movement (as prakṛti); She who is the only desirable one; She who is knowledge; She who wields time; She who wears all the faces/phases of the moon as her necklace; She who is one of the ten tantrik Goddesses; She who manifests as all human desires (dharma-artha-kāma-mokṣa); She who is victorious (over the ṣat aris); She of the six glories (ṣat-aiśvaryam) in absolute measure; She whose nature is the light of awareness (svayam jyoti svarūpaḥ); She who is happiness for no reason; She who is born of ultimate auspiciousness (shambhuḥ); She who is the material-cause of the whole universe; She who manifests in the intellect as absolute freedom (through Self-knowledge); She who is the Wife of wives; She, the three-eyed one (the sun, the moon and knowledge-fire); She who is the word; She who manifests as the power of speech; She who is free from the fear of death; She who manifests the entire universe; She who is in-and-through the three states of experience (waking/dream/deep-sleep); She who is not limited by place, time or objectification (deśa kāla vastu aparicchinna); She who is available to be 'known' in the intellect (buddhi); She who is one's immediate 'I'; She who is Mother; She who destroys ignorance and all its broods; to that Durgā I surrender. (4; pp. 1- 2)

## Durgā Sūktam

Om! We offer the nectar of the soma creeper as an oblation to the all-knowing Lord/Īśvarī; She who devours those beings that have malevolent intent, leaving no trace of their ill will. May that Durgā, manifest as the altar of fire, help us to overcome obstacles like a ship which gives us the means to cross an ocean. May She neutralize the fruits of all our transgressions, allowing us to rise above them. (1; pp. 3 - 4) I take refuge in that Durgā, consort of Viṣṇu, who shines like fire; She who manifests as all forms. Her devotees favor Her with prayer, enjoying the fruits of those prayers. Oh, Durgā, help me to cross. I bow to you. Help me cross. (2; pp. 3 - 4) Oh, ageless Lord, bless us with your Grace to help us transcend all obstacles in order to reach our goal. Bless us with abundant living space, fertile lands, nourishment for our offspring and for their offspring. Remove all adversity from our path. (3; pp. 3 - 4) Oh, Lord; the remover of all obstacles and injury. You, like a ship, will ferry us across the ocean of saṃsāra. I repeatedly chant your names just like the noble sage Atri. Help us to gain absolute clarity. (4; pp. 3 - 4) We invoke Īśvarī, the cause of the universe; She who conquers all advancing armies from her stronghold. May She, the shining one, help us to remove obstacles and transcend the world of objects. May she forgive us our misdeeds, helping us rise above adversity. (5; pp. 5 - 6) Oh, Īśvarī; manifest as joy; praised in all Vedic rituals. You alone are manifest as the priest in all ancient sacrifices of the gods and all present rituals of Humans. May You manifest as Grace, and by Your manifestation, grant us Your Grace. (6; pp. 5 - 6) Oh, Lord, You are in-and-through all time and space and yet transcend all time and space. We worship You, walking in your footsteps. You, who manifest as all fields of experience; we bow to You, serving You in this world. Grant us enough for there to be material and spiritual abundance. (7; pp. 5 - 6) We meditate on Your formless form as pure-consciousness; as Durgā. May You, daughter of Katya, and the young daughter Umā, bless our minds to gain clarity. (8; pp. 5 - 6)

Editor's note: Our deepest thanks to Svāmī Tattavidānanda Sarasvatī for his book 'Vaidika Sūkta Mañjarī', which was used as a resource to help unfold the Durgā Sūktam. Hariḥ om!

# 108 Names of Durgā

॥ ॐ अथ श्री दुर्गा अष्टोत्तरशतनामावलिः ॥

**Om atha śrī durgā aṣṭottaraśatanāmāvaliḥ**

१ ॐ दुर्गायै नमः ।

1) **Om durgāyai namaḥ**

Salutations to She who helps to break the chains of the past and allow all her devotees to process pain in healthy, conscious ways.

२ ॐ शिवायै नमः ।

2) **Om śivāyai namaḥ**

Salutations to the one who is happiness for no reason.

३ ॐ महा-लक्ष्म्यै नमः ।

3) **Om mahā-lakṣmyai namaḥ**

Salutations to She, the fountain of all material and spiritual wealth.

४ ॐ महागौर्यै नमः ।

4) **Om mahāgauryai namaḥ**

Salutations to the beauty of beauties.

५ ॐ चण्डिकायै नमः ।

5) **Om caṇḍikāyai namaḥ**

Salutations to the one who destroys all suffering in her devotees.

६ ॐ सर्वज्ञायै नमः ।

6) **Om sarvajñāyai namaḥ**

Salutations to She who is all-knowing.

७ ॐ सर्वालोकेश्यै नमः ।

7) **Om sarvālokeśyai namaḥ**

Salutations to the one who is immanent (in-and-through all space-time).

८ ॐ सर्वकर्म-फलप्रदायै नमः ।

8) **Om sarvakarma-phalapradāyai namaḥ**

Salutations to the one whose blessing is in-and-through the results of all her devotee's actions.

९ ॐ सर्वतीर्थ-मयायै नमः ।

9) **Om sarvatīrtha-mayāyai namaḥ**

Salutations to the one whose blessing is present at all sacred pilgrimage centres (and all sources of fresh, spring-water).

१० ॐ पुण्यायै नमः ।

10) **Om puṇyāyai namaḥ**

Salutations to She who blesses her devotees in the form of Grace.

११ ॐ देवयोन्यै नमः ।

11) **Oṃ devayonyai namaḥ**

Salutations to the sacred birthplace of all the Devas  
(celestial beings in seven heavens).

१२ ॐ अयोनिजायै नमः ।

12) **Oṃ ayonijāyai namaḥ**

Salutations to She of causeless birth.

१३ ॐ भूमिजायै नमः ।

13) **Oṃ bhūmijāyai namaḥ**

Salutations to the sacred mother of all sacred mothers.

१४ ॐ निर्गुणायै नमः ।

14) **Oṃ nirguṇāyai namaḥ**

Salutations to She whose nature is quality-less-awareness.

१५ ॐ आधारशक्त्यै नमः ।

15) **Oṃ ādhāraśaktyai namaḥ**

Salutations to the power of all powers abiding in the powerful.

१६ ॐ अनीश्वर्यै नमः ।

16) **Oṃ anīśvāryai namaḥ**

Salutations to She who has no master above Her.

१७ ॐ अम्बिकायै नमः ।

17) **Oṃ ambikāyai namaḥ**

Salutations to the Mother of all beings.

१८ ॐ निरहङ्कारायै नमः ।

18) **Oṃ nirahaṅkārayai namaḥ**

Salutations to the one free from ignorance, arrogance  
and any lack of self-esteem.

१९ ॐ सर्वगर्वविमर्दिन्यै नमः ।

19) **Oṃ sarvagarvavimardinyai namaḥ**

Salutations to She who destroys the sense of arrogance in the hearts  
of all her devotees and instills gratitude for the-infinite-given.

२० ॐ सर्वलोकप्रियायै नमः ।

20) **Oṃ sarvalokapriyāyai namaḥ**

Salutations to the most beloved by all humanity and all beings.

२१ ॐ वाण्यै नमः ।

21) **Oṃ vāṅyai namaḥ**

Salutations to She who is in-and-through all words and meanings.

२२ ॐ सर्वविध्यादि-देवतायै नमः ।

22) **Oṃ sarvavidhyādi-devatāyai namaḥ**

Salutations to She as all Vedic injunctions and disciplines.

२३ ॐ पार्वत्यै नमः ।

23) **Oṃ pārvatyai namaḥ**

Salutations to the sacred daughter of the (infinite crystal) mountain.

२४ ॐ मायायै नमः ।

24) **Oṃ māyāyai namaḥ**

Salutations to She who wields māyā; making the impossible possible.

२५ ॐ क्रियायै नमः ।

25) **Oṃ kriyāyai namaḥ**

Salutations to She who is the very action in-and-through all actions.

२६ ॐ विन्ध्य-वासिन्यै नमः ।

26) **Oṃ vindhya-vāsinyai namaḥ**

Salutations to the one whose abode is the Vindhya Mountains.

२७ ॐ तेजोवत्यै नमः ।

27) **Oṃ tejovatyai namaḥ**

Salutations to the one who shines with physical, emotional and intellectual brilliance.

२८ ॐ पुष्करायै नमः ।

28) **Oṃ puṣkarāyai namaḥ**

Salutations to the one who is in the form of all spiritual nourishment, represented by the infinite, blue lotus flower.

२९ ॐ कोटिसूर्य-समप्रभायै नमः ।

29) **Oṃ koṭisūrya-samaprabhāyai namaḥ**

Salutations to She who is the radiance of 100,000 suns.

३० ॐ देवतायै नमः ।

30) **Oṃ devatāyai namaḥ**

Salutations to She who is worshipped in the form of all Devatās.

३१ ॐ वह्निरूपायै नमः ।

31) **Oṃ vanhirūpāyai namaḥ**

Salutations to the infinite fire and heat principle; the first form of all forms.

३२ ॐ त्रिशक्त्यै नमः ।

32) **Oṃ trīśaktyai namaḥ**

Salutations to She of the three powers (icchā, kriyā, jñāna).

३३ ॐ वर्णरूपिण्यै नमः ।

33) **Oṃ varṇarūpiṇyai namaḥ**

Salutations to She in the form of the sacred Vaidika societal structure (which promotes maximum spiritual growth).

३४ ॐ गुणाश्रयायै नमः ।

34) **Oṃ guṇāśrayāyai namaḥ**

Salutations to the abode of all virtuous qualities in full measure.

३५ ॐ गुणमध्यायै नमः ।

35) **Om guṇamadyāyai namaḥ**

Salutations to the one in-and-through all three guṇas  
(sattva, rajas, tamas).

३६ ॐ गुणत्रय-विवर्जितायै नमः ।

36) **Om guṇatraya-vivarjitāyai namaḥ**

Salutations to She, free of all guṇas (as quality-less awareness).

३७ ॐ कर्मज्ञान-प्रदायै नमः ।

37) **Om karmajñāna-pradāyai namaḥ**

Salutations to absolute self-acceptance, which is beauty.

३८ ॐ कान्तायै नमः ।

38) **Om kāntāyai namaḥ**

Salutations to the most attractive one.

३९ ॐ सर्वसंहार-कारिण्यै नमः ।

39) **Om sarvasaṁhāra-kāriṇyai namaḥ**

Salutations to the one who resolves the entire universe  
into Herself without a trace (like an infinite black hole).

४० ॐ धर्मज्ञानायै नमः ।

40) **Om dharmajñānāyai namaḥ**

Salutations to She, the knowledge of Dharma-adharma.

४१ ॐ धर्मनिष्ठायै नमः ।

41) **Om dharmaniṣṭhāyai namaḥ**

Salutations to the one well-established in Vaidika karmas.

४२ ॐ सर्वकर्म-विवर्जितायै नमः ।

42) **Om sarvakarma-vivarjitāyai namaḥ**

Salutations to She, free from all karmas and their fruits.

४३ ॐ कामाक्ष्यै नमः ।

43) **Om kāmākṣyai namaḥ**

Salutations to the one whose eyes reflect absolute self-acceptance.

४४ ॐ कामसंहन्त्र्यै नमः ।

44) **Om kāmasaṁhantryai namaḥ**

Salutations to She who destroys all binding likes and  
dislikes (which cause reaction).

४५ ॐ कामक्रोध-विवर्जितायै नमः ।

45) **Om kāmakrodha-vivarjitāyai namaḥ**

Salutations to the one who is free from the six enemies of the wise  
(all reactions that overwhelm the intellect).

४६ ॐ शाङ्कर्यै नमः ।

46) **Om śāṅkaryai namaḥ**

Salutations to She who, born of Śaṅkara,  
manifests all auspiciousness.

४७ ॐ शाम्भव्यै नमः ।

47) **Om śāmbhavyai namaḥ**

Salutations to She who is born without being born.

४८ ॐ शान्तायै नमः ।

48) **Om śāntāyai namaḥ**

Salutations to the one who is undisturbable peace.

४९ ॐ चन्द्रसूर्याग्नि-लोचनायै नमः ।

49) **Om candrasūryāgni-locanāyai namaḥ**

Salutations to She whose three eyes are the moon, the sun and fire.

५० ॐ सुजायायै नमः ।

50) **Om sujāyāyai namaḥ**

Salutations to the perfect wife of Śiva (his left half).

५१ ॐ तारायै नमः ।

51) **Om tārāyai namaḥ**

Salutations to She who blesses us to cross the shoreless ocean of becoming.

५२ ॐ जाह्नव्यै नमः ।

52) **Om jāhnavyai namaḥ**

Salutations to the daughter of the great sage, King Jahnu.

५३ ॐ जनपूजितायै नमः ।

53) **Om janapūjitāyai namaḥ**

Salutations to the one worshipped by all beings.

५४ ॐ शास्त्रायै नमः ।

54) **Om śāstrāyai namaḥ**

Salutations to She who takes the form of all Vedic knowledge.

५५ ॐ शास्त्रमयायै नमः ।

55) **Om śāstramayāyai namaḥ**

Salutations to the one in-and-through all sacred Vedic scripture (and all texts based on those scriptures).

५६ ॐ नित्यायै नमः ।

56) **Om nityāyai namaḥ**

Salutations to She who is deathless-ness.

५७ ॐ शुभायै नमः ।

57) **Om śubhāyai namaḥ**

Salutations to the most auspicious one.

५८ ॐ चन्द्रार्ध-मस्तकायै नमः ।

58) **Om candrārdha-mastakāyai namaḥ**

Salutations to She who wears the crescent moon as an ornament in her hair.

५९ ॐ भारत्यै नमः ।

59) **Om bhāratyai namaḥ**

Salutations to the one reveling in her nature as immediate,  
Self-evident-awareness.

६० ॐ आर्यायै नमः ।

60) **Om āryāyai namaḥ**

Salutations to She who is fully integrated with the value of values  
and yama-niyamas (all sacred Vedic disciplines).

६१ ॐ कल्पायै नमः ।

61) **Om kalpāyai namaḥ**

Salutations to She who manifests as every aeon of time.

६२ ॐ कराल्यै नमः ।

62) **Om karālyai namaḥ**

Salutations to the first manifestation of form as fire.

६३ ॐ कृष्ण-पिङ्गलायै नमः ।

63) **Om kṛṣṇa-piṅgalāyai namaḥ**

Salutations to the one whose black hair blankets the whole universe.

६४ ॐ ब्राह्म्यै नमः ।

64) **Om brāhmyai namaḥ**

Salutations to the wife of Brahmā-jī.

६५ ॐ नारायण्यै नमः ।

65) **Om nārāyaṇyai namaḥ**

Salutations to the ultimate resting place for all Human beings.

६६ ॐ नित्यायै नमः ।

66) **Om nityāyai namaḥ**

Salutations to She who is eternal (beyond time).

६७ ॐ चन्द्रामृत-परिवृतायै नमः ।

67) **Om candrāmṛta-parivṛtāyai namaḥ**

Salutations to the ambrosia of the moon's rays which  
bless all plants and beings on Earth.

६८ ॐ ज्येष्ठायै नमः ।

68) **Om jyeṣṭhāyai namaḥ**

Salutations to She who is most-exalted-being.

६९ ॐ इन्दिरायै नमः ।

69) **Om indirāyai namaḥ**

Salutations to She, worshipped as the compassionate,  
all-powerful one.

७० ॐ महामायायै नमः ।

70) **Om mahāmāyāyai namaḥ**

Salutations to the great magician goddess who wields māyā  
(yet ever remains uninvolved and unaffected).

७१ ॐ जगत्सृष्ट्यादिकारिण्यै नमः ।

71) **Om jagatsṛṣṭyādikāriṇyai namaḥ**

Salutations to She, manifesting-sustaining-resolving, while swallowing the universe into Herself without a trace, Now-Now!

७२ ॐ ब्रह्माण्ड-कोटि-संस्थानायै नमः ।

72) **Om brahmāṇḍa-koṭi-saṁsthānāyai namaḥ**

Salutations to the infinite countless centre of the entire universe.

७३ ॐ कामिन्यै नमः ।

73) **Om kāmīnyai namaḥ**

Salutations to She who embodies the most desirable Sacred Erotic.

७४ ॐ कमलप्रियायै नमः ।

74) **Om kamalapiryāyai namaḥ**

Salutations to the lover of all lotuses (as beauty and purity).

७५ ॐ कात्यायन्यै नमः ।

75) **Om kātyāyanīyai namaḥ**

Salutations to the daughter of Kati; wife of the great Ṛṣi Yajñavalkya.

७६ ॐ कलातीतायै नमः ।

76) **Om kalātītāyai namaḥ**

Salutations to division-less-being who transcends time and all spectrums.

७७ ॐ कालसंहारकारिण्यै नमः ।

77) **Om kālasaṁhārakāriṇyai namaḥ**

Salutations to She who resolves time (Now-Now!) into her timeless being.

७८ ॐ योगनिष्ठायै नमः ।

78) **Om yoganiṣṭhāyai namaḥ**

Salutations to She who is in-and-through all sacred, Vedic, yogic disciplines.

७९ ॐ योगिगम्यायै नमः ।

79) **Om yogigamyāyai namaḥ**

Salutations to the ultimate goal of all serious, informed seekers.

८० ॐ योगध्येयायै नमः ।

80) **Om yogadhyeyāyai namaḥ**

Salutations to She; the object of meditation for her yogic disciples.

८१ ॐ तपस्विन्यै नमः ।

81) **Om tapasvīnyai namaḥ**

Salutations to the one in-and-through all sacred austerities and disciplines.

८२ ॐ ज्ञानरूपायै नमः ।

82) **Om jñānarūpāyai namaḥ**

Salutations to the one whose essential nature is the consciousness-principle.

८३ ॐ निराकारायै नमः ।

83) **Oṃ nirākārāyai namaḥ**

Salutations to She who is formless (all-pervasive like space).

८४ ॐ भक्ताभीष्ट-फलप्रदायै नमः ।

84) **Oṃ bhaktābhīṣṭa-phalapradāyai namaḥ**

Salutations to the one who grants all wishes to her most ardent devotees.

८५ ॐ भूतात्मिकायै नमः ।

85) **Oṃ bhūtātmikāyai namaḥ**

Salutations to She in the form of the five elements (bhūtas) and all elementals.

८६ ॐ मातंग्यै नमः ।

86) **Oṃ mātaṅgyai namaḥ**

Salutations to the Goddess of all the Elephant-tribe (Earth) people.

८७ ॐ शर्वाण्यै नमः ।

87) **Oṃ śarvānyai namaḥ**

Salutations to She who resolves the universe into Herself without a trace.

८८ ॐ भूतधारिण्यै नमः ।

88) **Oṃ bhūtadhāriṇyai namaḥ**

Salutations to She, un-negatable-self-existent-being, being in-and-through all five material elements.

८९ ॐ स्वधायै नमः ।

89) **Oṃ svadhāyai namaḥ**

Salutations to She who blesses all fire rituals (in sacrifice).

९० ॐ नारि-मध्यगतायै नमः ।

90) **Oṃ nāri-madhyagatāyai namaḥ**

Salutations to the Sacred Feminine core of all beings.

९१ ॐ भैरव्यै नमः ।

91) **Oṃ bhairavyai namaḥ**

Salutations to the one who strikes fear in the hearts of all who turn away from Her Grace and go against Dharma.

९२ ॐ सत्यज्ञानायै नमः ।

92) **Oṃ satyajñānāyai namaḥ**

Salutations to the embodiment and essence of Truth and Knowledge.

९३ ॐ शुभ्रायै नमः ।

93) **Oṃ śubhrāyai namaḥ**

Salutations to She; purer than the purest.

९४ ॐ सूक्ष्मायै नमः ।

94) **Oṃ sūkṣmāyai namaḥ**

Salutations to the one subtler than the subtlest.

९५ ॐ मात्रायै नमः ।

95) **Oṃ mātrāyai namaḥ**

Salutations to She who manifests as the subtle sense-organs (measuring instruments) of all beings.

९६ ॐ निरालसायै नमः ।

96) **Oṃ nirālasāyai namaḥ**

Salutations to the one ever alert, attentive to her nature and free of laziness.

९७ ॐ निमग्नयै नमः ।

97) **Oṃ nimagnāyai namaḥ**

Salutations to She who is resolved in fullness without reason.

९८ ॐ नीलसङ्काशायै नमः ।

98) **Oṃ nīlasaṅkāśāyai namaḥ**

Salutations to the most attractive blackness of space.

९९ ॐ नित्यानन्दिन्यै नमः ।

99) **Oṃ nityānandinyai namaḥ**

Salutations to She whose nature is timeless, absolute-fullness.

१०० ॐ हरायै नमः ।

100) **Oṃ harāyai namaḥ**

Salutations to She who removes ignorance and denial from all her devotees.

१०१ ॐ परायै नमः ।

101) **Oṃ parāyai namaḥ**

Salutations to She; not limited by space, time, object or quality.

१०२ ॐ सर्वज्ञानप्रदायै नमः ।

102) **Oṃ sarvajñānapradāyai namaḥ**

Salutations to the one who blesses all her devotees with the wisdom in which knowing one thing, everything else is as-well known.

१०३ ॐ अनन्तायै नमः ।

103) **Oṃ anantāyai namaḥ**

Salutations to She who is free from all limitation (with reference to time, space and object-quality).

१०४ ॐ सत्यायै नमः ।

104) **Oṃ satyāyai namaḥ**

Salutations to infinite-intelligent-order.

१०५ ॐ दुर्लभारूपिण्यै नमः ।

105) **Oṃ durlabhārūpiṇyai namaḥ**

Salutations to She whose essential nature is subtler than the subtlest; understood through the study of the Vedas.

१०६ ॐ सरस्वत्यै नमः ।

106) **Oṃ sarasvatyai namaḥ**

Salutations to the ever-flowing, all-pervasive one.

१०७ ॐ सर्वगतायै नमः ।

107) **Om sarvagatāyai namaḥ**

Salutations to the centre of centres with infinite circumference.

१०८ ॐ सर्वाभीष्टप्रदायिन्यै नमः ।

108) **Om sarvābhiṣṭapradāyinyai namaḥ**

Salutations to the She, reckless giver of all auspicious boons to Her devotees.

॥ ॐ तत्सत् इति श्री दुर्गा

अष्टोत्तरशतनामावलिः संपूर्णम् ॥

**Om tatsat iti śrī durgā  
aṣṭottaraśatanāmāvaliḥ saṃpūrṇam**

Thus, the 108 names of Durgā are concluded.

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

**Om śāntiḥ śāntiḥ śāntiḥ**

ॐ दुर्लभा दुर्गमा दुर्गा ।

दुःखहन्त्री सुखप्रदा ॐ ॥

Om durlabhā durgamā durgā  
duḥkhaḥantrī sukhapradā Om

Om! She who is unobtainable\*, unapproachable\*, inaccessible\*;  
She who is the end of sorrow and is happiness for no reason; Om!

\*Almost.

पूज्य श्री स्वामी दयानन्द सरस्वती

**Pūjya Śrī Svāmī Dayānanda Sarasvatī**

Pūjya Śrī Svāmī Dayānanda Sarasvatī (1930 – 2015) is considered the leading figure in the renaissance of the study of Advaita Vedānta in the late 20<sup>th</sup> century. A 'teacher of teachers', Pūjya Svāmī jī took dikṣa saṃnyāsa in 1962 under the guidance of Svāmī Cinmayānanda Sarasvatī. Pūjya Svāmī jī studied the complete traditional teaching methodology from his sadguru, Svāmī Praṇavānanda. He then refined his teaching skills by studying the Brahma Sūtras with Pūjya Svāmī Tārānanda Giri of the Kailash Ashrama in Rishikesh.

In 1972 Svāmī Dayānanda began the first of what would become 10 three-year courses which would take place over the next 40 years. These courses focused on the study of Advaita Vedānta and Sanskrit.

Pūjya Svāmī jī established four traditional teaching centers for the express purpose of the study of Vedānta and Sanskrit. These centers are located in Rishikesh (Uttarakhand), Annaikatti (Tamil Nadu) and Nagpur (Maharashtra) in India, and in Saylorburg, PA in the United States.

Current estimates regarding the number of Pūjya Svāmī jī's students who currently teach Vedānta and/or Sanskrit at 200. Saṃghas of these teachers may be found in such diverse locations as California, Madras, Réunion, Sweden, Hawai'i and Brazil and in many other locations around the globe.

Pūjya Śrī Svāmī Dayānanda Sarasvatī's contribution to the study of Vedānta is incalculable. His legacy of centers of learning, recorded discourses, books, and most of all teachers, will continue to bless the world for many years to come.

॥ हरिः ॐ ॥

# श्री स्वामी वागीशानन्द सरस्वती

## Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called sampradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional samnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī has traveled the world teaching Sanskrit, Vedic chanting and Vedānta.

ॐ Press

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